TWO Witnesses

TO THE

Midnight Cry.

BY

TWO LAY-MEN.

And Jesus said, for Judgment I am come into this World, that they which see not might see; and that they which see, might be made blind. John 9. Ver. 39.

LONDON.

Premonition.

I Having a certain Confirmation from God Almighty, of a dreadful Judgment immediately coming upon us, did declare it to my Friends and Neighbours; and some of them desiring me to give them some Grounds of my Faith, I writ the first of these Discourses; and some time after, my Friend, that writ the other, had an extraordinary Call and Command from God, to write something, and declare it with my Discourse likewise. So out of Conscience to God, and Good to the Nation, to as many as shall take Warning by it, we have discharged our Duty.

T. W. V. E.

BIBLIOTHECA BODLEIANA

Two Witneſſes to the Midnight Cry.

My Friend,

SInce you deſire me to give you an Account of thoſe Grounds, which cauſe me to declare, That there is a dreadful Judgment immediately coming upon this Nation: I ſhall, by God's aſſiſtance herein, ſatisfie your requeſt: And the Lord God of Heaven keep me from that moſt horrid Sin, of calling in the Holy God to atteſt an Untruth, and deliver me from my ſelf, that I may not in the leaſt deſign the ſetting up of my ſelf in it; and be pleaſed, for my Lord's ſake, to give me thy Holy Spirit to lead me into all Truth.

About a Quarter of a Year ſince, I had a very ſtrange and dreadful Impreſſion made upon my Heart, from thoſe Words of the Angel to *Lot*, *Gen.*19.17. *Eſcape for thy Life.* Such an Impreſſion I never experienc'd before in all my Life: Yea, I never experienc'd any thing of that Nature before; and it was ſo ſtrong upon me, that I was afraid that I ſhould not have born it. Now, that which aſſures me, that it was from God, and no Deluſion, are theſe Three Things:

I. *That which preceded it.*

II. *That which accompanied it:* And,

III. *That which hath followed upon it.*

I. *That which preceded it.* Some conſiderable time before, I was lead by a worthy Example, to make a Reſolution to ſpend ſome time every day in the Contemplation of the wonderful love of God in Chriſt Jeſus; and accordingly I did ſo, but I found it ſuch a Gulf as could not be fathomed by the united Lines of Men and Angels. And when I went about to ſearch into it, I found I did but (as it were) go about to take the Altitude of thoſe Glorious Orbs that are above, by the length of my ſhort Arm. And O methinks, how ungrateful and unworthy Creatures are we, that we do no more praiſe and adore that Love we can never comprehend; that Love that is beyond Wonder! And how do Chriſtians deprive themſelves of the higheſt Incentive to Love and Obedience, and the higheſt Comforts and Enjoyments, by thinking no more of it! And my dear Lord was pleaſed to manifeſt himſelf to me ſo much in it, that I was able to bear it; and raiſed me up to ſuch a Spiritual frame, as I never experienced before; ſo that I began to think with my ſelf, *ſurely Death was approaching*: And accordingly I told a Friend, that I thought Death was near, who will atteſt this thing. For I conſider'd with my ſelf, that God was a God of Judgment; he doth not communicate ſuch Enjoyments as are more than ordinary, but upon ſome more than ordinary Account: But after ſome time, I bleſs God, I found my Health better than it was before, and then I began to think that that was not it. Afterwards a Temptation hovered, and I thought that I ſhould be very hard put to it by it, and then I thought this was it. But, praiſed be God, that was quickly blown over; for at this time, I know not the meaning of it, and I was then as much prejudiced againſt things of this nature, which ſome Preached of, and others diſcourſed, as any Man now is; and ſpoke ſo much againſt it, that I bleſs God he did not give me up to be a Scoffer afterward. It came ſtrongly upon

thoughts, that certainly ſome great Judgment was coming upon this Nation, and the Arguments that were ſuggeſted to me were theſe Three,

1. God hath been wonderful gracious to us in *England*, above other Nations; for I am informed, that the Goſpel never ſtaid ſo long together in any one place, as it hath done here in *England*. Though we have been an unthankful, and unfruitful People, yet he hath ſhowed himſelf loath to depart from us, but hath born with us hitherto. And I conſidered, that notwithſtanding his long Sufferance, yet certainly, as *Jeruſalem* had her day, ſo hath *England*; for if there were not a time determined by God, it might be Infinite; and God hath been further very gracious to us in many Inſtances; he hath of late delivered us by a miraculous Providence, beyond any Mans thought, from our unmerciful Enemies, that would have ſubverted our Religion and Property, a Deliverance that latter times cannot parallel; and by this and other Mercies and Deliverances, he hath been leading us to Repentance. And on the other hand, he hath been correcting us very ſeverely, as by the *Plague* and *Fire*: And herein he hath been driving us to Repentance; and yet, notwithſtanding all this, we remain an incorrigible People, and inſtead of Reforming, we grow worſe and worſe: Not to ſay any thing of the Debauch'd part of the Nation, who (in their Lives) own not a God, of which there are known to be very many: But of the Profeſſing part, that call themſelves Chriſtians, the Power of Religion is very much Decay'd, and is come to a meer Form, a Shew, a Vizard. Miniſters are ſo cold and heartleſs, that inſtead of awakening, they rock their Hearers aſleep, and People come and go from the Ordinances of God, from Sabbath to Sabbath, from Year to Year, until their Lives are at an end, and no viſible Change. As they were many Years ago, ſo are they ſtill, like poor Patients, that wait upon their Phiſitians for Directions to cure their Diſtempers, and then go away without following their Advice, and think that hearing what they ſay will do it. When we are engaged in our particular Calling, then all the Faculties of our Souls and Bodies are united; but when we come to ſerve God in our general Calling, then the Knee and the Tongue muſt ſerve without the Heart. We have in our Flock a Male, and vow and ſacrifice to the Lord a corrupt thing: We take Confeſſion of Sin, for Repentance and Converſion; we Pray againſt them, but do not Watch: We Pray, and when we have done that, we pleaſe our ſelves that we have done our Duty, and hope now all ſhall be well, though we endeavour not in the uſe of the Means, for the obtaining and doing what we pray for. We ſin, and confeſs, and beg Pardon, and then Sin again, like *Lewis* King of *France*, of whom it is ſaid, *That he would Swear, and kiſs the Croſs, and then Swear again.* And thus we go on from day to day, we promiſe amendment, and take the Sacrament upon it, and go and live as we did before, and are unconcerned in it; whereas it is looked upon as one of the higheſt Obligations that Humane Nature is capable of, to promiſe and take the Sacrament on it: And it is looked upon to be ſo ſtrong an Obligation, that he muſt turn Devil that will not be faithful to his promiſe, when he hath taken the Sacrament on it. Our Sins are worſe than the Devils; they never ſinned againſt a Son of God, that would become an Angel for them; they never ſinned againſt a Son of God, that would die an ignominious and curſed Death for them; and therefore in this reſpect, they are worſe than the Devils; and the Sins of the People of God, are worſe than the Debauched of the World; they never ſinned againſt ſuch Manifeſtations and Enjoyments of God, as we have done.

Our Faith is much decayed; we do not reverence him as God: When we come to worſhip him, we do not hear his Word with that reverence that is due to the Word [illegible] did believe that it is God that ſpeaks to us by his Miniſter, when

is Consonant to his Word, as if we did believe that he beseeches us by them, and they speak to us in his stead, 2 *Cor.* 5. 20. and that he will pass Sentence upon us in the Day of Judgment, according to their preaching: Neither do we read it with that Reverence that becomes the Word of God, nor with that Regard to it, as the Rule he hath given us of our Faith and Obedience: Neither do we pray unto him, as if we did believe that he saith, that he will be honoured in the Assembly of his Saints, and had in Reverence of those that do appear before him. We do not pray as if we pray'd unto God, as if we did believe that he is a Spirit, and requires principally to be worshipped in Spirit, as if we did believe that he is the Searcher of the Heart, and eyes how we heart it in Duty, and abhors that Hypocrisie that draws near to God with the Mouth, and honours him with the Lips, when the Heart is far from him; as if we did believe that God hath said, *Cursed is he that doth the Work of the Lord negligently; Cursed is he that hath Male in his Flock and offers a corrupt thing.* We do not act as if we did believe, that we are always under his Royal Eye, and that he sees what we are a doing when we are in Secret, and sees the Motions of our Hearts, and all those Projects and Designs we are carrying on; we do not fear God as if we did believe that he is omnipotent; and therefore no Creature can do us good or hurt, but as his Instrument; without his leave we do not believe that he is Truth and Faithfulness it self; that he must cease to be, if he should cease to be as good as his Word; that as he is a God that cannot Lye, so he is a God that cannot Dye: So that if he should not be true, and faithful, and Just, all things would cease to be; for all the Creatures depend upon him, as Beams on the Sun: So that as long as any thing continues to be, we need not question his Faithfulness and Truth in his Promises and Thretnings; we do not trust in him as a God, as if we did believe that it is all one with him to help us when Means are weak, as when Means are wanting; we do not trust in him in such Cases, that if he help us not we are undone, which is a Faith only worthy of God.

Yea, we do not believe him to be so much as a Man; we do not come into his Presence with that Reverence we should do into the presence of an Earthly King or Monarch; neither do we attend to what he saith, as we should do to a Man that is our Superiour: We stand more in awe of the Proclamation of our Earthly Sovereign, when he enjoyns us something upon Pain of his Displeasure, than we do of the Great Sovereign of Heaven and Earth; we do not petition God when we come to beg his Pardon, and when come to beg our Lives at his Hand, as we would the King, when we have provoked him: We durst not appear to his Knowledge, with an Act of Disloyalty in our Heart, when we come to beg his Pardon, and be many times unconcerned at it, as we do to God. We durst not for our Lives infringe the Laws of our Earthly Sovereign, under his Eye, as we do the Laws of God. If a King should command us to relieve a poor Subject, *&c.* and promise to pay us again, we will do what he commands chearfully, and take his Promise for good Security; but we do not thus to God. Men dare not call in their Princes Name upon every vain and light occasion, as they do the great and terrible Name of God. Men were never so unworthy and base, to suffer their Prince to come and knock at their Doors, and refuse to let him in, especially if he should come with a Pardon, and a Crown, and yet thus they do to our Lord.

O Lord have mercy upon us! I am afraid to mention it, we do not regard that glorious God that made and upholds us, so much as we do a poor Man that is our equal; yea, our inferiour. We fear more to displease them, in reproving them for sinning against God, than we do God. Oftentimes we dare not do that thing in their Presence

what they say, than what God says to us in his Word, and fear more that they should know what we do many times, than God, and give more Credit to their Promises, than we do unto his, and are more affected with Love and Thankfulness to them for the Kindnesses we receive from them, than we are for those wonderful Kindnesses we receive from the God that made us, and upon whose Bounty we have lived ever since we were born, and who gave his only begotten Son to dye for us an accursed Death, to deliver us from the Curse. Let our Consciences speak, what say they in these Cases? and our Love to our dear Redeemer is grown very Cold; he who, as the Apostle saith, *Gal.* 2. 20. *Hath loved thee and me, and given himself for us.*

Though I can never sound this Deep that hath no Bottom, let me cast in my short Line, and see how far I can reach, and then eternally adore and admire that which is behind. If a Prince should give but a Thousand Pound for my Ransom, how could I do otherways than love that Prince as long as I live, with the highest Intention of Love I was capable of? But if he should give a Kingdom for my Ransom, at what a loss should I be, that have not Love enough for such a wonderful Kindness? My mind would be unsatisfied, if I had not an opportunity to Sacrifice my very hearts Blood for him: But if he should give himself for my Ransom, this were more than all his Kingdoms and Treasures; he were come to a *Non Ultra*, he could do no more: There was never such an Instance as this is in the whole World; and indeed, its too bigg a Love for the Heart of the most gracious Prince that ever was; he could not do it for the most Loyal Subject that ever was, much less could he do it for a Subject that had Rebelled against him; yea, whilst he were in actual Rebellion against him, and in Thraldom too for Rebelling against him, and that justly: But suppose such a thing could be, O how should I love and honour him! If it were possible, infinitely; it would so wonderfully attract my Heart, that there would be no room left in it to love any thing else but him. O! how would the whole World adore and admire? This were beyond wonder, but thus wonderfully beyond wonder hath my dear Lord loved me, he hath given himself for my Redemption, which is infinitely more than all the Monarchies, and Kingdoms, and Treasures of the World.

Again, our dear Lord hath purchased a Heavenly Inheritance for thee and me with his Blood, *Heb* 10.19. There was never such a kind and loving Father, that had so much Love to his most dutiful Son, as to purchase an Inheritance for him, by paying down the price of his own Hearts Blood for it; and when he had done, to rejoyce in the purchase, much less for an undutiful Son: But thus hath our Saviour done for us. O Love beyond wonder! Bought with the Blood of Jesus, the Blood of that Person that is God, and *that whilst we were Sinners*, *Rom* 5. 8. in actual Rebellion against him: And oh! What a glorious Inheritance must that be, that cost such a Price, and the assurance of which is setled with his Blood to, *Heb.* 9. 20. 1 *Cor.* 11. 25. 'Tis said, *Isa.* 53. 11. *He shall see the Travel of his Soul, and shall be satisfied*: He shall be much refreshed and gladded therewith, as one comments on the Words. O Love beyond Wonder! Our dear Lord accounts our Salvation a Compensation, a Recompence, a Satisfaction for all those wonderful things that he hath done and suffered for us: I say, if we could suppose such a Love as I have before instanced in, of some Friend in this World; yet this Love of our dear Redeemer is infinitely greater, in as much as his Person is of infinite greater Dignity, and the Misery he delivers us from, and the Inheritance in Heaven he hath purchased for us, is infinitely greater, and therefore his Love must be infinitely greater; This argues him to be God, and not meer Man. The love of a Man

raiſed, either from ſome Motive without, ſome Goodneſs in another, or from Grace within: But there cannot be any ſuch Motive without, neither can there be ſo much Grace within, that can carry him out to ſuch a Love I have inſtanced in; and therefore, we have no ſuch inſtance in the whole World; but God hath no Motive without himſelf, he works from his own internal, eſſential Goodneſs; and ſuch a Love as this muſt proceed from an infinite Cauſe, from the Grace of a God: And Oh! That we had an infinite *One* to give him again, and that we could, as Mr. *Rutherford* ſaith, invite all Nations to love him. Will a King come down from his Throne to do me good, and tell me, if his Hearts Blood will do me good, I ſhall have it; yea, and give it to me too, to do me good, and ſhall not I love him with a flaming Love? I muſt now lay violent hands upon my ſelf, deſtroy my own Nature, if I love him not as much as I am able; for our very Natures carry us out to love them, that love us according to our Proportion; and can I provoke ſuch a Sovereign? The Devils cannot be guilty of ſuch a Sin: Why, Sin is a *Provoking the Holy One of* Iſrael *to Anger*, *Iſa.* 1. 4. And ſhall Chriſtians do thus? Were but our Eyes open, we could not live and do it. O Lord, whatever I ſuffer, deliver me from Sin: and when our gracious Lord hath done all this for us; yea, infinite more, ſhall we ſtill refuſe to accept of him and his Kindneſs? He comes himſelf firſt, and then he ſends his Servants time after time, and prays and beſeeches us by them, to accept of his Love, that we might not periſh, but be happy for ever; and though we are ſo unworthy, as to refuſe to accept of his wonderful Kindneſs; though we deſtroy our ſelves thereby, yet ſtill he waits to be gracious, and obliges us by all the Kindneſs our Natures are capable of, to be happy. O inexhauſtible Grace! And yet for all this, the World ſcarce owns a dying Saviour; yea, thoſe that profeſs themſelves to be Chriſtians, go from tryal to tryal, to know whether they love their Redeemer; and they hope well, but they cannot certainly know that they love him. We can feel that we love our Friends, we do not go to Tryal to know that; but we cannot feel that we love our Lord. Is this a Love worthy of ſuch a Love! In Scripture Language, to love any one leſs than another, is Hatred; as *Luke* 12. 26 *If any Man come to me, and hate not his Father and Mother*, &c. That is, love them not leſs; therefore in Scripture *Phraſe*, this is to hate Chriſt. Shall Chriſtians themſelves thus requite the Love of their gracious Redeemer! Men feel their Hearts carried out to love Men for a ſmall Kindneſs received from them: O what is become of our Love! How ſweet is the Name of Jeſus to the Spouſe! *Thy Name is as Oyntment poured forth*, Cant. 1. 3. *Thy Name*, as the Word is, *as Oyntment*. What Expreſſions of Love betwixt Chriſt and his Spouſe! O where is Chriſt's Spouſe now? As the Father ſaid, *Si conferas, non ſapit mihi niſi ſonuerit ibi Jeſus; quia Jeſus eſt in ore meo Mel, in aure Melos, in corde Jubileum:* But how long may we go, e're we hear the Name of Jeſus, except it be in taking that ſweet Name in vain.

Now I reflect thus upon my ſelf, that my dear Lord would never have manifeſted himſelf ſo graciouſly to me, as I have declared, in order to the confirmation of a Deluſion. If my own Father, whilſt I am doing my Duty to him, ſhould ſhew Love and Kindneſs to me, what an unworthy Child was I to abuſe his Love, and think with my ſelf, this is to undo me, and to encourage me to do what is offenſive to him? I could not do thus, much leſs ſhall I do thus to my Lord, to think he ſhould give me Poyſon in Wine, which is moſt Mortal. I will never think ſo, though I have done: But you may ſay, that Satan may take this advantage to introduce a Deluſion. *Anſwer*: If my Father could foreſee that his Kindneſs would do me hurt, he would certainly withhold

it; my Lord would then have foreſeen it, as he did *Peter's*, *Luk.* 22. 31, *&c.* and not have manifeſted himſelf ſo much to me at that time; and he would never have owned me in the Faith of this thing, as he hath done ſo often ſince. If you ask me what I mean by owning me: I Anſwer, By given me that ſweet inward gracious Frame of Spirit, whilſt I have been waiting upon him ſince in Duty, and particularly whilſt I have been declaring of it; yea, and to own me alike in both.

Further, it is manifeſt to me from what hath been ſaid, that we *have forſaken the Lord*, we *have provoked the Holy One of* Iſrael *to anger*, we *are gone away back-ward*, as the Jews, *Iſa.* 1. 4. *&c.* neither the goodneſs nor ſeverity of God would work upon them, as appears by the Context, and therefore God tells them, that their Land is waſt, their Cities are burnt with Fire, Strangers devour their Land in their Preſence, and they are deſolate like the overthrow of Strangers, *&c.* now theſe things are Types and Examples to us, and ſhew what we muſt expect, if we do as they did, *1 Cor.* 10. 5. *for God is no reſpecter of Perſons.* And I Reaſon thus, If the Hearts of Subjects are alienated from their lawful Sovereign, ſo that they do not ſo much as own him to be ſuch, and prefer the loweſt of his Subjects before him, and regard not his Preſence ſo much as they do theirs, and will take the Word of any Man before they will take his, and value not his Promiſes nor his Threatnings, and affront him to his Face, and are unconcerned; and notwithſtanding he hath endeavoured to recover them to their Allegiance, by ſevere Puniſhments on the one Hand, and unparallel'd Kindneſſes on the other; and again and again ſent forth his Proclamations to command them to come in, and moſt graciouſly offers them his Pardon; and yet nothing will work upon them, but they rather grow worſe and worſe; then his own Honour, and the Honrur of his Government, obliges him to take away their Lives: Now he ſees that nothing will reclaim them, and that it is not for his own Honour, nor for their good themſelves, nor for the good of the reſt of his Subjects to bear with them any longer, for they will grow worſe and worſe themſelves, and if they be let alone, they will corrupt the reſt of his Subjects, not only for the preſent, but alſo for Poſterity, and draw them from their Allegiance, and ſo would be a Means to deſtroy his whole Kingdom, if he ſhould bear with them any longer; ſo that now, not only his Juſtice, but his Mercy engageth him to ſend forth his Army and deſtroy them: And ſhall not the great Sovereign of Heaven and Earth be as juſt and merciful: He hath been thus dealt with, and hath been infinitely more kind to us, and hath ſent forth his Proclamations to call us in, and hath waited longer upon us, than he hath done upon any, and nothing will work upon us, but we rather grow worſe and worſe. Now the Honour of God, the Honour of his Juſtice, and of his Goodneſs to them and their Poſterity, obliges him to begin and make an end of them at once.

Again, we are ſtrangely divided at this day, both in Affection and Worſhip; not only the *Seed* of the *Woman* againſt the *Seed* of the *Serpent*, but the Seed of the Woman againſt the Seed of the Woman; *Chriſt's little Flock* are ſo far from uniting againſt the *great Flock of the Serpent*, that they are butting at each other; they are ſo far from uniting againſt the common Enemy, that they are diſcharging their Guns at each other; the leaſt difference in Judgment, cauſes ſuch difference in Affection, that they unchriſtian each other, they have not ſo much Humility as to grant they may err, nor ſo much Faith, as to believe God, *that we know but in part*; nor ſo much knowledge, that ſhould keep them from making thoſe things neceſſary to Salvation that God hath not; nor ſo much Faith and Love to God, as to rejoyce, that there are ſome that will

make no one to be infallible but [illegible] nor ſo much Religion, as to keep them from being offended, becauſe every one will not be an Idolater, and ſubmit their Conſciences to theirs; nor ſo much underſtanding as to conſider, that if any one ſhould ſubject his Judgment to theirs in matter of Religion, before his Conſcience is ſatisfied, upon the ſame ground it may be expected that he ſhould do the like to another and another, ſo he, ſhould run into infinite; and the World is now running down the few People of God, and ſcoffing at his worſhip, and count it a greater Crime to move to worſhip God, then to go to an Ale houſe or Tavern; and that which is worſt of all, ſome Miniſters themſelves, that by their place ſhould encourage it, joyn with them. Now you know what our Saviour ſaith, *A Kingdom divided againſt it ſelf cannot ſtand.* If it be ſaid, We have been long divided, yet it ſtands. I anſwer, the longer it hath been divided, the nearer it is to its not ſtanding; for our Saviours words will for ever be a ſtanding Truth. 'Tis a poor Argument to ſay, A Father hath long bore with an undutiful Son, and therefore he will ever bear with him; but rather he hath born long, and therefore 'tis likely his Patience is almoſt expired. 'Tis ſaid, *Iſai.* 6. 13. *The holy ſeed ſhall be the ſubſtance thereof. Sanctum ſemen ſtatumen terræ*, the holy ſeed is the prop of the World, without which God would quickly give up houſe. Now if ſo be the greater part of the props are decayed, and there are but a few that bear up the Building, and almoſt every one ſets an hand to pull thoſe few down, and thoſe whoſe place is to ſtrengthen thoſe few, are thruſting them down too, the building is not like to ſtand long; 'tis very likely now the owner of it will take it down and build it a new. This was my firſt Argument.

If it be ſaid, that other Nations are as bad as we are, I anſwer, That I queſtion whether other Nations ever were compelled to Repentance by ſuch Miracles of Mercies as we are; yet it is certain that in ſome Inſtances, God hath been more gracious to us than ever he was to any Nation ſince Chriſt came in the Fleſh, and in this reſpect our ſins are more highly aggravated than any other; and ſince we are not wrought upon by them, we may juſtly expect a greater Judgment.

2. It appears to me and others, that there is certainly a door of Grace opened at this time, that Prophecy ſeems to be fulfilled now, That the Doves ſhall flock to the Windows. People gather together in far greater numbers than we have known, notwithſtanding the greateſt part of Men are ſcoffing at them, and doing what they can to diſcourage them; and they ſeem to be thruſting into the Ark themſelves, and thruſting in others, and pulling their Friends out of *Sodom*; and therefore we have cauſe to fear that the flood is coming, and the fire ready to fall from Heaven, and it ſeems as if God were making up his Jewels, and calling his Elect, and ſecuring them before it comes.

And there is at this time ſo great a change in this place, ſuch a Reformation; and I hear of it in other places, that no Man living ever ſaw, eſpecially of the younger ſort, as if God were a laying in a holy ſeed, in order to ſome glorious time coming; the People of God do now experience ſuch gracious Communications they never before experienced; ſo that ſome are bold to ſay, that they ſee themſelves grow, they are making haſte to ſomething that is extraordinary. Now God doth nothing in vain, extraordinary things of this nature are for ſome extraordinary thing that is coming, and it is the more wonderful to me, becauſe that whereas Parents have the great charge to endeavour the Converſion of their Children, now there are many examples here, and queſtionleſs in other places, that Children are more concerned in this reſpect for their Parents, than they are for them; ſo that they that are Children in a natural ſence, are Parents to their Parents in a Spiritual Sence; ſo that Chriſt ſeems to be come already in the Spirit.

3. The People of God are haſtening the coming of Chriſt, not only they that have the Seal of it, but alſo others, more than ever we have heard of: They ſeem to have a Spirit of Grace and Supplication poured upon them, for the coming of our Lord Jeſus, which is a ſecret Intimation that he will come quickly; for there is no paſſive Power in God; he is not moved from any thing without. Prayer is not properly to work any change in God, for he is unchangable, but it is to Uſher in his Decree. It is obſervable, that when God is about to do any great thing for his Church, he gives them a Spirit of Prayer for the accompliſhment of it, as *Daniel, chap. 9. verſ. 2. &c.* If it were not ſo, why ſhould there be this Spirit of Prayer more now than ever we have heard of?

Though my Faith in a Judgment immediately coming upon us, be the principal thing I am enlightned in, yet withal, as you ſee, I have an Intimation of ſome glorious time that ſhall quickly enſue upon it.

Thus I have given you an Account of thoſe Arguments that lead me firſt of all to believe, that ſome great Judgment was coming upon us in this Nation, and the firſt time that I declared them, was before ſome company that were met to Worſhip God; and at that time, providence had ſo ordered it, that I was under a more than ordinary Diſtemper, both of Body and Mind; ſo that when they were come together, I was ſo daunted, and out of frame, that I was thinking to avoid the Company and the Room; but finding that I could not tell how to do it, being called to Duty, I looked up to God, and threw my ſelf upon him, and ventured on it, and I profeſs, in the preſence of God, I found ſuch aſſiſtance, that I do not know that ever I had before, not only inwardly, but to the very wording of it; and that I might not think this was but my fancy, one in particular came and told me, that I never did the like, which was to me an aſſurance that God owned me, and encouraged me in it; and this was the firſt thing that moved me to believe ſuch a Judgment coming, and that I had a Call to declare it, and all thoſe Objections that aroſe in my Mind afterwards againſt it, made haſte to be anſwered, and I found the Internal acting of my Soul haſtening to ſomething, but I knew not what; and I know not that any Mans judgment, or Book that I have read, lead me to this aſſent, no not in the leaſt circumſtance: For my Principle is ſuch, that I cannot in any wiſe give my conſent to things of this nature, nor in the worſhip of God, to any Mans judgment, be he never ſo Good or Learned, except he ſhows me his Commiſſion from God, for which, at this day, I am under ſome Reproach; and when I was thus prepared, after I had been worſhipping God, and was raiſed up into a Spiritual frame, when I was converſant in my particular calling, I had this Impreſſion I have ſpoke of; *Eſcape for thy Life*. Now, how can I think that ſuch a *Series* of Providence ſhould be in order to a Deluſion, yea, to make the ſtronger deluſion?

As to the Concomitants of it, this Impreſſion, *Eſcape for thy Life*, was made upon my Heart immediately after I had been waiting upon God in Duty; wherein I was raiſed into a gracious frame, and when I am certainly aſſured, that I was in the Spirit, and I can think no otherways, but that it was impreſſed upon me then, that I might be aſſured, that from whence one was, the other was. I was at this time under no horror, that I might not think it was only my own concern, though I muſt acknowledge my ſelf to have been a great Sinner; neither do I remember when I had read thoſe words, neither ever had I ſuch an Impreſſion of them, or any part of the Scripture I ever read; and I was ſo ſenſible of a Deluſion, that I reſolved not to diſcover it, until I had ſought unto God for Direction in it; and afterwards being ſatisfied that it was from God, I did diſcover it to a Friend, which aſſured me, that it was a Seal of it.

As to the consequence of it, Whensoever I keep close to God, and enjoy his gracious Presence in a Holy, Gracious, Sweet, and comfortable frame of Heart, then I am in the Faith of it still, and the nearness of it, and have courage to declare it, and am moved to declare it, and by how much more Spiritual I am, by so much the more clear is the Faith of it, and my Courage and Boldness to declare it; and whensoever I have forfeited his gracious Presence, by my vain and useless walking, I immediately lose this Faith and Boldness; now, if I am sure I enjoy God's gracious Presence most, when I am most in the Faith of it, I am also sure that God owns it; and the more I Believe it, the more he owns it, and if God own it, I am most certain that it cannot be a Delusion, but a strengthning my Faith in it.

And that which assures me, that this sweet and comfortable enjoyment is from God, is this; When God was pleased, ever Blessed be his Name, to Convert me, and call me out of darkness into his marvellous light, many years ago, my change was looked upon as more than ordinary, and praised be God, I had then more than ordinary enjoyments of God, and those enjoyments which I have through Grace experienced many times since, in waiting upon God in his own Ordinances, are the same I did then enjoy, and those enjoyments which I now experience whilst I am waiting upon God, are still the same, and sometimes greater, and are of a quite different Nature, far beyond what I had in the days of my Vanity. Now these enjoyments which I have, when I am in the Faith of these things, are certainly the same; so that if I should grant this a Delusion, I must be forced to think so of all them: So that if I should grant this a Delusion, O! how would it break my Faith all in pieces? Therefore there is a necessity laid upon me, to maintain that it is from God, because I should overthrow my Religion if I should not: And therefore I dare not in this case admit of so much as an *If*. And here I can appeal to all the People of God, who have sometimes experienced those enjoyments in waiting upon God, and they I am sure own them from God, as tokens of his Love, and encouragement in these Duties: Why should they not think so of these? If they make these Delusions, they must then question their own, if this were a Delusion, what would become of all those enjoyments the People of God have at any time experienced in Duty, will they believe no ones Sense but their own?

Again, when at any time I am angry and vain, I experience that God departs from me, and I lose presently my Heavenly frame, and can have no comfort till I have humbled my self, and begged his Pardon, and strengthned my resolution against it; and if this were a Delusion, it would have a very bad consequence, since it calls in God to attest it, *&c.* and therefore would be far worse than that; and then, why should not God disown it much more? indeed, though a Man may not be troubled for a Sin he knows not to be so, yet God would not own it: Again, that Sin which causeth God to depart from us, as to that gracious frame, causeth this Faith to depart from us, even at the same instant, so that I experience God owns this Faith as he owns this gracious frame of heart by his gracious Presence, and disowns sin by departing from both alike.

David had the Testimony of the Spirit concerning his Salvation, whilst he walked close with God, and when he departed from him, he lost his Testimony, which argues it to be from the Spirit of God, as he acknowledges, *Psal.* 5. 11, 12. and so it is here. If he had had that Testimony when he departed from God in the commission of those sins, and lost it when he kept close to God, then it might have been judged to be a Delusion, and so would this, but having of it only then, and it continued whilst he continued such, and being inseparably annexed to it, and stood and fell with it as this doth, is a great

mation, that as that, ſo this is from God: This is certainly left upon record by God, to be an example and tryal in that caſe, and confirms me in this, and I cannot tell how any one can make it out, that this Faith is a Deluſion, but he muſt reflect upon that.

We dare not for our Lives entertain the leaſt thought that this Faith ſhould be a deluſion, becauſe of thoſe dangerous conſequences which would follow thereupon: That is a certain truth of the Father, *Tu me non deſeris, niſi prius ego te deſeram*; and this the Scripture affirms, 1 *Chron.* 28. 9. *If thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever.* Now if we ſhould grant this to be a deluſion, then it would follow from what hath been ſaid, that if we keep cloſe to God, he will forſake us, and give us up to a deluſion, but if we forſake him, he will free us from it.

God hath threatned, 2 *Theſ.* 2. 11. as a dreadful puniſhment for ſome precedent ſins, to ſend ſome ſtrong deluſions, that they ſhould believe Lyes, that they might be Damned. Now, who dares entertain the leaſt thought of the Holy God, that he ſhould puniſh his People in that fearful manner, when they are walking cloſe with him, and the greater deluſion, the more cloſe they walk, and then remove this puniſhment when they depart from him, and give him juſt cauſe to depart from them; and the more they depart, the more puniſhed.

Again, we are commanded *not to quench the Spirit*, 1 *Theſſ.* 5. 19. Now, when one acts contrary to this Prohibition, and quenches the Spirit, that this ſhould be the way to free him from a deluſion, and when he cheriſhes it, then he ſhould be left to it.

Now you ſee it is come to this Iſſue, that I am Bound to maintain this Faith even unto Death, not only as I am a Chriſtian as before, but alſo in Honour and Reverence unto that God that made and upholds me as here; and though very many of the People of God, that have this Teſtimony impreſſed upon them, from the Word and Spirit of God, cannot ſound thoſe deeps our Lord hath ſignified in the *Revelations*, &c. Yet they are ſo bound to maintain it, that all the oppoſition they meet with from the World, cannot ſhake it; and when I conſider how wonderfully it is oppoſed, and what Babes they are that maintain it, I cannot but think there is a God in it.

Many things I could have ſaid more for the confirmation of it, that I have through grace experienced for the ſtrengthning my Faith, which Humility commands me to conceal; and indeed, I would not have mentioned many things that I have done already, but that I could not let you know my grounds without it, and though I could have given you ſome clear grounds from the Word of God for theſe things, yet I have the rather kept to this, becauſe this is the chiefeſt ground that ſuch ordinary People as I am, and the truth is, that we are moſt capable of, and let no one be offended at it; this experimental Knowledge is the beſt to a Mans ſelf; one taſte of Honey doth more aſſure me of the ſweetneſs of it, than all the Arguments that the whole World can bring. Therefore 'tis a great Mercy, and this is one reaſon ſome of the People of God ſtumble at it, becauſe they have not this kind of Knowledge of this thing. 'Tis a rule, *Ad certitudinem teſtimonii divini proxime accedit teſtimonium ſenſus, tum externi tum interni.* Now experience is that aſſent which the underſtanding gives to a truth perceived by ſome, and it mightily confirms my Faith in the truth of the Scriptures, that they are of God, when I experience the truth of what is ſaid therein of the Fall, and of our Reſtoration through Chriſt, &c. And why ſhould it not here, ſince the Soul is more excellent than the Body, and ſo the inward ſenſes muſt be more certain than the outward, in that there is only the act of Nature, here is the operation alſo of the Spirit of God, and hath ſomething of a Divine Teſtimony added to it?

And it is a farther confirmation to me of the truth of this thing, becauſe God hath been pleaſed to own thoſe that delare it with the converſion of Souls; for if that be a truth which Dr. *Preſtian* ſaith, *That the making men new Creatures, is all the Miracles we have now left, and was the greateſt when all thoſe other Miracles were wrought*; ſo that this ſeems to be in this ſence confirmed by the greateſt Miracles, if it be ſaid, that God may and doth own his own Ordinances, though there be Errors in him that diſpences it; I anſwer, this is true, but there is ſomething in this, that God ſhould own ſuch that make it their great buſineſs to declare this thing, with more than ordinary converſion of Souls, and it too for that end.

But it may be ſaid, We are commanded not to believe every Spirit, but to try the Spirits whether they are of God, for there is a Spirit that is not of God, 1 *Joh.* 4. 1. *&c.* I Anſwer, the way to try the Spirits is, 1. By the Word of God. 2. By the Holineſs of it. 1. By the Word of God. The private teſtimony of the Spirit is proved by his publick Teſtimony, which is contained in the Scriptures of the Old and New Teſtament; but now this private Teſtimony is impreſſed by his publick Teſtimony, and is agreeable thereto, as you have heard; if one ſhould ſay, he hath a Patent from the King for ſomething, if you queſtion it, if he can produce the Broad Seal for it, this will put it out of all doubt: But you will ſay, that may be counterfeited, as *Mat.* 4. 6. I anſwer, here was ſomething wanting in the Seal, as you may ſee if you compare it with the quotation, *Pſal.* 91. 11. theſe words, *To keep thee in all thy ways*, that is, in the works of thy calling, were wanting; here is the whole Seal, and that was only outward, this is alſo inward, and there can be no more Seals: That was to draw from God, this draws to God. 2. By the Holineſs of it, *Luke* 11. 11. therefore the Spirit is called the *Holy Spirit*, to diſtinguiſh it from all other Spirits that are not of God; though all graces may have their Counterfeits, yet real Holineſs, true Faith in and love to God, cannot be Counterfeited, 1 *Cor.* 6. 11. Nothing, neither Satan, Melancholy, *&c.* can produce real Holineſs; *Nil dat quod non habet*; a Man may as well beget an Angel, and this dark Body of Earth enlighten the World, as for any thing beſides God beget real Holineſs. What other ground hath any Man for his Faith of aſſent, and his Faith of affiance, and his Faith of aſſurance, but from the Spirit of God within, and the Word of God without? and this is as much ſatisfaction as he deſires or can have for that; Why ſhould it not be ſo to this? The Word of God is the Standard of Faith and Obedience; and you know when we have brought any thing to the Standard that is queſtioned, and it agrees therewith, there's an end of all Controverſie.

But it will be ſaid, that word of the Angel to *Lot*, *Eſcape for thy Life*, was ſpoken in reference to the Deſtruction of *Sodom*, and therefore concerns not us. I Anſwer, That promiſe to *Joſhua*, chap. 1. 2. is applied to all the *Hebrews*, and in them to all the People of God, *Heb.* 13. 5. though it was ſpoken there in reference to the *Iſraelites* overcoming the *Canaanites*, yet here it is applied to them to engage them to contentedneſs, and ſo may this: And further it is ſaid, to be ſet forth to be an Example of God's Judgment to ſucceeding Generations, that they provoked God by their Sins as they did *Judah*, and therefore may concern us.

But Carnal-men ſay this talking of the Spirit is a meer Deluſion, and Quaker-like. I anſwer, that there is ſuch a thing as the Spirit of God in his People, is evident from Scripture, for God hath promiſed to give *The Holy Spirit to them that ask it of him*, and we are commanded to walk in the Spirit, to pray in the Spirit, to ſing with the

Spirit; and 'tis said, *and if any Man hath not the Spirit of Christ he is none of his.* Therefore there is such a thing as the Spirit in the People of God, for God would never promise that which is not, nor command that to be done which cannot be, nor gives such a Tryal of our interest in Christ, that no one hath; and the Apostle *John* was said to be in the Spirit when the *Revelations* were signified to him, and therefore there is no Reproach can be cast upon the People of God in this respect, but what will reflect upon him also; and indeed strengthens our Faith in this thing; because they are in the Spirit when those things are revealed to them, as he was, and we know not but that example is left upon Record to strengthen our Faith in this thing; such who scoff at the People of God in this manner, declare that they are still in their natural and unregenerate state, as that place, 1 *Cor.* 2. 14. seems to infer; and so this reproach strengthens our Faith that we have the Spirit, because such men *Receive not the things of the Spirit, neither can,* &c, And therefore we marvel not at it, neither are offended by it. If they did not oppose it, we should the more question it.

Again it may be said, that there is Sin and Corruption mixed in the best of our performances; And why may not a delusion be so also? I answer, this we all sadly experience, for there is Flesh as well as Spirit in the best, and the Flesh will be lusting against the Spirit, and those two are contrary; so that we cannot do the thing that we would, and those contraries destroy each other, but in this, Grace and Faith advance each other, in that the strongest Corruption, the weaker Grace; but here the stronger the Faith, the stronger Grace. Corrupt nature can produce Anger and Pride, *&c.* But it destroys this his Faith, and this Faith destroys it. Delusion is the sickness of the Soul, and you may as well prove that sickness will advance health, and the more sick, the more it will advance health, as to prove delusion should advance Grace, which is the health of the Soul, and the more delusion, the more it should advance it; which you must do if you maintain it to be a delusion; and again, Holiness prepares for this Faith, but sickness doth not prepare for health, and this Faith fits for Communion with God, but Corruption causes God to depart from us.

Again some are offended, because they are for the most part men of mean parts that pretend to this *Revelation*, I answer, this is that which the *Jews* of old stumbled at, as we read *John* 7. 47. *&c.* 'Tis strange that those that see what they stumbled at, that this should be set up as a Sea-mark to keep them from running upon the Rocks, and yet they should be splitted by it, that own it to be a Sea mark set up on purpose for that end; that they should blame others for running on it, and yet run upon it themselves; that they should be offended that God makes his power and his peace known; do they not want some more Humility?

And others are offended, because they cannot see how it should be, that the People of God should be saved in this Destruction, and others destroyed? I answer, what is this but not to believe God to be God? How comes it to pass then that they believe the Resurrection of those bodies, which have been dead thousands of years, when they cannot conceive what is become of their dust? They will say that is revealed: I answer, so is this; but the question here is not that, but how can this be done? Like that of the *Jews*, can God provide meat in the Wilderness? As if God could do no more than a Man; O how is this opposed above any thing! Is not this an Instance of that truth; *when Christ comes shall he find faith on the earth*? for that this opposition hath in it some confirmation of it; yea, that God's own People should be offended thus!

Again, others will not believe it, because there is no outward appearance of it to an

Eye of ſence; this Objection ſeems to put out the eye of Faith, and ſpeaks as if there was no other Eye than that of Sence; or at leaſt, that we have no ground to believe any thing, but what is warranted by an eye of ſence; and if this ſhould be granted, then who will aſſent to that fundamental part of our Religion, concerning the Reſurrection, and of a future State of happineſs and miſery, the two great Sanctions of God's Law? And then fare-well all Religion, If we muſt believe nothing but what our outward Sences lead us to; for none of theſe things are apprehended by them: But there is an Eye of Faith, and a Life of Faith, as well as an Eye of Sence and a Life of Sence: For Faith is ſaid to be *the Subſtance of things hoped for*; and the Apoſtle ſaith, *We walk by Faith, and not by Sight*; when Faith is oppoſed; and the Life that I now live is Faith in the Son of God. And 'tis ſaid, *The Juſt ſhall live by Faith.* They that queſtion this thing upon that account, ſeem to declare they have no other Eye than that of Sence, and then no wonder they queſtion it, for this is ſeen only by an eye of Faith; and indeed if there were any other diſcovery of it by Providence, I ſhould then very much queſtion it; for if God had revealed it by his Providence, there had been no need of this way of revealing, and God doth nothing in Vain either in Nature or Grace; and it intimates to me, that Providence will not ſhow it till it juſt comes to paſs: But it will be ſaid, That many of the People of God that have an Eye of Faith ſee it not. I anſwer, *There are diverſity of Gifts, but tht ſame Spirit: To one is given, by the Spirit, the Word of Wiſdom; to another Knowledge, another Faith, another working of Miracles*, 1 Cor. 12. *ver.* 4. now if ſome of God's People have not all theſe gifts, it doth not follow that there are no ſuch gifts. *Paul* had an aſſurance of his Salvation, 2 *Tim.* 4. 7. but many of God's People go Mourning for want of it. Now it doth not follow, that becauſe all of them have it not, therefore *Paul* had it not.

If you ſhould queſtion, What grounds have others that talk ſo much of theſe things? I anſwer, That thoſe I have converſed with, have the ſame ground for their Faith as I have here declared. They ſeem all to have a principle of Grace in them that have this Faith, though they may not have great parts, and they all have ſome impreſſion made upon their hearts from ſome place of Scripture concerning theſe things I have been diſcourſing of; though the Scriptures are divers, yet reſpect the ſame thing; and though we cannot fathom thoſe deeps in the *Revelations*, as being indeed not capable of them, I mean as ordinary people, yet ſuch is the goodneſs of God, to condeſcend to do it in a way we are moſt capable of, and can beſt defend our ſelves.

And now I have given you an accounnt of this thing, and I aſſure you, whilſt I have been doing of it, I have been ſeeking God as much as I could, for direction in it, and that if I were under any deluſion, he would be pleaſed to undeceive me, and keep me from deceiving others, and he is graciouſly pleaſed, praiſed be his Name, to own me ſtill, which further confirms me in it.

And all that I have further to ſay to you is this, *Prepare to meet thy God, O Iſrael*; imbarke with Chriſt; be one of the *Wiſe Virgins*, provide Oyl in your Lamps before the Bridegroom comes; and as the beſt expedient I know of, under God, beg of God to give you an Eye of Faith, whereby you may realize and make preſent that dreadful judgment that is coming; for that is the nature of Faith, as you read, *Heb.* 11. 1. and let that Faith make it as preſent as if you heard the *MIDNIGHT-CRY*, *Behold the Bridegroom cometh, go ye out to meet him*; and as if you ſaw the *Wiſe Virgins* triming their Lamps, and going in unto the Marriage, and the *Fooliſh*

looking out for Oyl when it was too late; when the Market was over, and the doors shut upon them; and as if you heard them crying out most hideously, *Lord, Lord, open unto us:* Mercy, mercy, mercy, Lord; and heard the Bridegroom saying to them, *I know you not*; and sealing up the door with a Gospel Oath, *Verily I say unto you, I know you not*; and consider what lamentation there will be then, when they shall be shut out, and left to their unmercifull Enemies, Men and Devils, to do with them what they please; and then think what will become of you, if you should be found among the *Fooliſh Virgins*. Better you had never been born; and for ever happy if you should be found among the *Wiſe Virgins*. And the Lord help you and me to make a good improvement of it.

Tho. Ward.

THere is no *if* in this Faith, if it were 'tis granted it's fallible, and so may be from a Deluſion from Satan; but if there be no *if* in it, then 'tis infallible, and muſt be from God whoſe teſtimony only is infallible. If there were an *if* in it, then it were not Divine Faith but Humane. If there were an *if* in it, it would grant that it might diſhonour God, and overthrow Religion in many if it ſhould prove otherwiſe, and would never ſtand as it doth; and it intimates that it will meet with great oppoſition, becauſe it is made invincible, and it argues the certainty of it, being made immovable, and he that oppoſeth it, oppoſeth the Seal of God; and ſince God hath ſealed it, it is done, *and ſurely I come quickly*; and ſince God hath ſealed it, it will be of wonderful moment; for God never ſets his Seal to Blanks as Men may ſometimes do; but as he works like a God, ſo he ſeals like a God, and he ſeals it with his own Arms, and ſo he is as unalterable as his Image is. He doth as ſome Phiſitians, when they ſend abroad their Medicines, they ſeal them with their own Arms, that they may be known from counterfeits; ſo that if you can but be ſure 'tis his Arms, you need not fear 'tis Counterfeited; for Holineſs is from the Spirit of God; and let no one wonder why it is, and how it ſhould become infallible; why it is from the Word and Spirit of God, both which are infallible, and ſhews that 'tis from them.

The Second Witneſs.

WE do hereby declare, That here is a dreadful Judgment immediately coming upon this Nation: We do not ſpeak of it, as our apprehenſion, or Judgment; But we do teſtifie, in the Name of the Lord, whoſe All-ſeeing Eye pierceth, in all places, at all times, whoſe underſtanding is infinite, to know the ſecrets of all hearts, and he is jealous of his Honour. Do you think, he would ſuffer us to atteſt ſuch things in his Name, if they were not from himſelf? But, you will object and ſay, There ſhall many falſe Prophets ariſe, in the latter days. But it is written to *try the Spirits, whether they are of God*; But as there ſhould many falſe Prophets ariſe; the Scripture ſheweth, there ſhould be ſome true Prophecies; For it is written, *Follow after Spiritual*

in the Gospel: But you may say, that is meant Preaching: Preaching is Prophesying in one sence: Then how many false Prophets be there in the World? As first, *Papists* and *Quakers*, who are so false, as to esteem their own Inventions before the Word of God.

Then how many others be there, that have the Sheep's cloathing on, who are Ravening Wolves, who shew it by their Fruits; for they would tear the Sheep out of Christ's Arms, if it were possible, by their Words and Actions, having a form of Godliness, but denying the power thereof.

But though Preaching in one sence is Propheſying, yet in another sence it is fore-telling of Judgments, and what the Lord is a bringing to pass; For it is written, The Lord will do nothing in the way of his Judgments, but he will shew it to his Servants the Prophets. And the Apostle saith, *Let not Men Pray, or Propheſie with their heads covered: nor let Women Pray or Propheſie with their heads uncovered*; that sheweth that Women may Propheſie. Now Women are commanded not to Teach or Preach: And there be several Women, that can testifie these things, as sure as ever they see the Sun shine. And the Lord did promise to shew unto his Servants, things which must shortly come to pass: But the Book was not to be unsealed, till the time of the end, *Daniel* 12 9. *Revelations* 1. 1. *The Revelation of Jesus Christ, which God gave unto him, to shew unto us his Servants, things which must shortly come to pass; and he sent and signified it by his Angel unto his Servant John.* Observe, *Things which must shortly come to pass:* When 'tis shewed, then it must *shortly come to pass. Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things that are written therein, for the time is at hand*, Revelations 1. 3. When 'tis read and heard, then the time is at hand; but some may object and say, it hath been some time since we first declared these things; there was to be some time of keeping the Word of this Prophecy: And *Revelations* 3. 10. *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world.* And Scholars say, the words in Greek are, *because thou hast kept the word of waiting for me.* Revelations 22. 6. *And he said unto me, These sayings are faithful and true. And the Lord God of the holy Prophets sent his Angel to shew unto his Servants the things which must shortly be done.* The Spirit of God said to *John, these sayings are faithful and true.* And the Lord God of the Holy Prophets sent his Angel to *shew unto his Servants the things which must shortly be done.* This Angel here is meant a Minister of Christ, for he was to shew *some* of God's Servants these things; that sheweth it was to be shewed to more than *one.*

The Ministers of Christ are called Angels, in this blessed Book of the *Revelations*, Chapter 1. 20. and Chapter 2. There you read, how the Lord reproves the Angels of the Churches. That sheweth they are Ministers; for glorified Angels are free from Sin. And *Revelations* 22. 16. *I Jesus have sent mine Angel to testifie unto you these things in the Churches.* And blessed be his Majesty for ever and ever, he hath sent his blessed Minister; for it is written, *Blessed is he that reads, and they that hear*, that is spiritually. *And he hath testified these things:* But I shall speak of that hereafter. But to return to the Objection; *Revelations* 22. 7. *Behold I come quickly: Blessed is he that keepeth the sayings of the Prophecy of this Book.* This sheweth further, that there should be a time of keeping. And in *Isaiah, It shall be said in that day, This is our own God; we have waited for him, and he will save us.* The Lord saith, *behold I come quickly:* When the Book is read and heard,

heard; that is read spiritually, by a Minister, by Faith, [illegible] by those Servants of God, that should receive it; then the Word followeth, *Behold, I come quickly*, which speaketh properly and powerfully in this day; which hath been spoken to our Souls, with many other prophetical Scriptures, and the testimony of Jesus is the Spirit of Prophecy, *Revelations* 19. 10. But still you will Object and say, how, such Babes for knowledge, as some of us be, should know of such great things, and it should be hid from the Wise and Prudent; you may as well wonder why the Learned and Wise *Jews* did not know of Christ's coming in the Flesh, as well as the Shepherds, and some mean Women, as for the things of this Life: For those learned and wise Jews were *Israelites* by name, as we are Christians by name: Let us look to it that we are Christians indeed, for here is a trying time a coming, *Mal.* 3. 2. But still you will say, how can any be sure of such great things, without the appearance of an Angel, or an audible voice, or by working Miracles.

And though the Lord did declare his Mind and Will that ways, in the Old Law; and did confirm the Gospel, when it was written by our blessed Saviour and his Apostles by Miracles. But now he hath left his Mind and Will written; and confirmed it with Wonders and Miracles: And herein hath left his Mind and Will what should come to pass; so now there is no need of such confirmations; but when the Lord is pleased to give Faith by his Word and Spirit it is enough; and our blessed Saviour saith, if a Man had Faith he might say to a Mountain, *Be removed into the Sea, and it should obey him*; but a Man cannot act this Divine Faith of himself; but when the Lord sheweth any of his Servants, things that shall be done; though it be never so contrary to an Eye of Sence; though it be to throw a Mountain into the Sea, it should be done. But you will say, some of the Servants of God have thought, that they had faith in these things, and have been very confident; some prefixing a time, and have been deceived, and this is a great stumbling Block to many of the People of God, as well as others. And Satan knowing no doubt that such a time would come, that some of God's People should be shewed these things; so he hath led Men into Delusions, from their own proud Hearts; for some of the Ministers of Christ, which might have the Spirit of God in the Main, and being Men of great Parts; so being able to make a Sence of those Prophetical Scriptures, by their own knowledge, not seeking the Lord, so as to have an answer from God, to see whether they had a clear Call, for what they did, and so having a strong Perswasion from their own Knowledge, and Satan's temptation; so Satan hath spoke in *Peter's* Mouth.

You will say, Be you Infallible? No. I, a poor unworthy sinful Creature as I am, altogether imperfect in the best that I can do, as it comes from my self; and I am sensible, that I am very mean for Natural Parts and Learning; but if the Lord is pleased to shew, none sheweth like him: And I do declare, and testifie in the Name of the Lord, and before all Men, That he hath shewed me these Things, praised be his Holy Name for ever, and hath sealed it with his most Blessed and Gracious Presence innumerable Times: And there was never any Servant of God, that had their Consciences, actually enlightned, that durst testifie that God had shewed them before.

Now you must think, that we are blinded and hardned in our Consciences, if when we testifie, and call God to Witness to these Things; if then we had no Reproof, if this was not from God; but on the contrary, when any Temptation ariseth, or fear of displeasing Man had hindred me from declaring it; when there hath been any Sign of a Call to it, I have had great Reproof for it.

And

the wonderful Nearness of it, I have had the Blessed Presence of God, and his Holy Spirit bearing Witness to my Soul, that it hath filled my Soul with that Joy and Praise, that I cannot express.

And now I beseech you all, that love the Lord Jesus Christ in Sincerity, as you love the Lord, and your own Souls, and Lives, not to speak against this Truth, especially against the Book, called the *MIDNIGHT-CRY*, written by that Holy Divine, that Blessed Servant of God; for I do further declare and testifie in the Presence of God, and before all Men, That the Lord hath shewed me, that he hath called the Man to declare his Mind and Will in these great Things.

And though I have hitherto, only spoke of a Judgment coming immediately upon this Nation, which is the *MIDNIGHT-CRY*; because my Dear Brother in the Lord, that writeth the preceding Discourse, is chiefly shewed the Judgment; but he hath Faith of Consent to the whole Doctrine, contained in that Book before-mentioned; he can declare no more than the Lord hath shewed him.

But I do again declare from the Lord, to the Glory of Jesus Christ, and God the Father, that he hath set me a Witness, to that whole Doctrine, contained in that Book, called *The MIDNIGHT-CRY*, written by his Blessed Minister and Prophet, *J. M.* And the Scripture aboundeth in the Proof of it.

And I will give you an Account of some of those Scriptures, which the Lord hath enlightned to my Soul, so far as the Lord shall enable me, and bring them into my Mind. And though I am a poor sinful, unworthy, ignorant Creature in my self, yet, if the Lord sheweth, who sheweth like him? you must not look to have it set out with Eloquence and Parts from me, for the Lord worketh in the ordinary Means, according to the Instrument. Now since his Word is written and confirmed, *Revelations* 1. 1. and *ver.* 3. *Chap.* 22. 6. there you have clear Proof, that the Lord would shew his Servants the Things which must shortly be done. *Chap.* 22. 7. there that word followeth the shewing: *Behold, I come quickly: Blessed is he that keepeth the sayings of the Prophesie of this Book*: But, I shall say no more to these Scriptures, because I spoke something to them before, *Revelations*. The Whore of *Babylon* shall put a Cup of God's Wrath into the Hands of the Unsanctified Christians; which are the outward Court Worshippers; for the outward Court is given to the *Gentiles*, *Revelations* 11. 2. Which is the *Cry at Midnight*. *Matthew* 25. Then the Lord shall call the Wise Virgins into the Chambers of his Providence: *Isaiah* 26. 20. Which have not only Lamps of Profession, but Oyl of Grace, which is true Faith in Christ, and fervent Love to him, and all his Holy Laws and his People; but the Foolish Virgins will be left out, to be trodden down with the *Gentiles*, which are the *Papists*. *Isaiah* 24. The Lord will make the Earth empty, there will be but few Men left; there will be but as the shaking of an Olive Tree, and as the Gleaning Grapes, when the Vintage is done. *Verse* 13. *They shall lift up their Voice, they shall sing for the Majesty of the Lord, they shall cry aloud from the Sea.* *Ver.* 14. The Enemy shall come in like a Flood. *Isaiah* 26. 11. *Lord, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their Envy at the People; yea, the fire of thine Enemy shall devour them.* God will send his own Enemies to destroy these sinful, sottish, foolish Virgins, that

will not take Notice; now the Hand of the Lord is lifted up, but have as bitter a Spirit againſt the Power of Holineſs, and the People of God as ever. *Iſaiah* 25. 4. *For thou haſt been a ſtrength to the Poor, a ſtrength to the Needy in his diſtreſs, a refuge from the Storm, a ſhadow from heat, when the blaſt of the terrible ones is as a ſtorm againſt the wall.* When thus the Lord hath preſerved his People; when this firſt Vintage is done, then he will put in his Sickle to cut down *Babylon*, for then the Lord will ſet up a Standard, and the Faithful, Called and Choſen, which are God's Saints, ſhall go out of this Nation, that are preſerved with other Nations; ſhall return a double cup of God's Wrath upon the Whore of *Babylon*, the Papiſts, and make her pledge it double, *Reve.*— *Pſal.* 149, 6, 7, 8, 9. The whole Pſalm is a Song of Praiſe for the Children of *Sion*. when Chriſt ſhall be King: Then, at the Downfal of *Babylon*, Chriſt appeareth in the Clouds to the Converſion of the Jews, and every Eye ſhall ſee him, *Rev.*— And all the Kindreds of the Earth ſhall wail, and they that pierced him, ſhall mourn, like one that mourneth for his Firſt-born Son.

That is the penitent Mourning of the *Jews*, *Then the Lord will Reign before his Ancients glorionſly*, Iſaiah 24. 23. *For behold in thoſe days, and at that time, when I ſhall bring again the Captivity of* Judah *and* Jeruſalem, *I will alſo gather all Nations*, Joel 3. 1. 2. *And I will ſtrengthen the Houſe of* Judah, *and I will ſave the Houſe of* Joſeph, *and I will bring them again to place them; for I have Mercy upon them, and they ſhall be as though I had not caſt them off; for I am the Lord their God, and will hear them*, Zach. 10. 6. *He ſhall chuſe our Inheritance for us, the excellency of* Jacob *whom he loved. Selah.* Pſal. 47. 4. That is a Prophetical Pſalm of Chriſt's Kingdom.

But then there is a great and terrible Day of the Lord ſpoke of in the Laſt of *Malachy*, where 'tis writ, *The Day of the Lord cometh that ſhall Burn as an Oven, and all the Proud, yea, and all that do wickedly, ſhall be Stubble; but unto you that fear my Name, ſhall the Son of Righteouſneſs ariſe with healing in his Wings, and ye ſhall go forth and grow up as Calves of the Stall.* You will object and ſay, That is the laſt Day of Judgment. The Scripture clears it ſelf, that it is not the laſt Day; for there will be no growing in Heaven, nor the Saints will have no Aſhes to tread under the Soles of their Feet, when they are all changed in the twinkling of an Eye, and caught up to meet Jeſus Chriſt.

But as for this Day, the Lord hath not given me Faith of Aſſurance, when and how it will be: But I do Believe the Lord hath ſhewed it to his Bleſſed Servant, that was firſt counted worthy Spiritually to read this Prophecy; for it is written, *Bleſſed is he that reads, and they that hear the Words of this Propbecy*, Revelations 1. That is clear, that the Lord would ſhew it in a Miniſterial Way. And *Revelations* 22. 16. *I Jeſus have ſent mine Angels to teſtifie unto you theſe things in the Churches.* And he ſaith, that Day followeth the Converſion of the *Jews*; for the Lord will ſweep the Earth of Sinners when he Reigns, and then Chriſt's Kingdom is come, and God's Will ſhall be done in Earth, as it is Heaven; for the Knowledge of God ſhall cover the Earth, as the Water covereth the Sea, *Iſaiah*—— Then all ſhall be taught of God, none need teach his Neighbour. Then the Kingdoms of this World ſhall become the Kingdoms of our Lord and his Chriſt, *Rev.*—— Now *Jeruſalem* ſhall come down from Heaven, *Rev.*—— Then the Tabernacle of God ſhall be

with

with Men, and he shall dwell among them, *Rev.*—— Then there will be a new Heaven and Earth, wherein dwelleth Righteousness, *Pet.*—— Then the Saints shall inherit the Earth, *Psal.*—— Then every Knee shall bow to Jesus, and every Tongue confess him. Then Holiness shall be writ upon the Horse-Bells, *Zach.*—— Then *Jew* and *Gentile* shall be of one Heart and Mind, all gathered into one Sheepfold under one Shepherd Christ Jesus. Then the Nations shall learn War no more; fighting Instruments shall be beat into Plough shares and Pruning-Hooks. Then the Lord will give the Heathen for his Son's Inheritance, and the uttermost Parts of the Earth for his Possession.

Then the Kings of the Earth shall bring their Glory into the New *Jerusalem*, when she shall be a Praise in the whole Earth, which we ought to give God no rest till he doth it.

But you will object and say, Shall there be Kings to bring their Glory into *Jerusalem*? How shall Christ be King then? Why, he shall be King of Kings you will say. So he is now: So he is now as he is God.

But now by the wickedness of Men, and by the permission of God, Antichrist reigns, and *Babylon*, and the wicked scoffing and persecuting the Saints, these reign now in the World, that under these Tyrants the Saints live like Strangers and Pilgrims; but then, when the Saints shall inherit the Earth, when Christ shall have cut down these his Enemies, and bound Satan, *Rev.* 20. 2.

Christ hath promised to sit on the Throne of *David*, as it is, *Acts* 2. 30. *David being a Prophet, and knowing that God had sworn with an Oath to him, that of the Fruit of his Loyns, according to the Flesh, he would raise up Christ to sit on his Throne.* When our Blessed Saviour came in the Flesh, he came as a Subject and paid Tribute to *Cæsar*; then he did not sit upon *David*'s Throne. Read *Luke* 1. 32, 33. And there shall be Judges as there was at the first, and Counsellors as there was at the beginning. You will say, Shall he reign personally? You know King *William* reigns properly in *Scotland*, ruling and governing, not being personally there; so we do not expect that Christ will personally dwell upon the Earth, but he will rule and govern all things Temporal, as well as Spiritual. You know God did tell them formerly, how they should build the House of God, and how to fight against their Enemies, and other Affairs,

Now my Friends and Brethren in Christ, I beseech you not to speak or write against these things, without a Warrant from God, which I am sure you will never have. I beseech you not to heed what the World says against it, and corrupt Nature, nor to trust to your own knowledge and Parts, nor to expound any Scripture against it. But now Satan will be very busie to transform himself into an Angel of Light, perhaps to some Learned Men, because the Lord hath hid it from the Wise and Prudent, and hath shewed it to such Babes as us that write this Discourse. But the Minister that the Lord hath shewed it unto, is a Man of Learning and Parts.

But you will say, cannot we the Ministers of Christ, that have the Spirit of Christ, and do make it our business to study the Scriptures, and do pray over them, know as well as you? There are diversities of Gifts of the Spirit. 'Tis not of him that willeth, nor him that runneth. The power of God will the more appear, that he hath shewed it to such as we, and there may be Unbelief, and Pride, and Prejudice

in

to your hearts against it; for who amongst us is free from [illegible] or other? And it may be much to the glory of God, that Babes for knowledge [illegible] chiefly know of it. You may as well wonder, why the Noble, and Learned, and Wise of this World, do not chiefly experience the Mysteries of the Gospel, and feel the Love of God upon their Souls, as well as the poor mean Saints of Jesus Christ; for though the Lord hath Blessed you with that honourable Mercy, to be his Ministers, he doth not give every gift of the Spirit to every one, 1 *Cor.* 12.

When God's People have any discoveries of God's Love made to their Souls, by the Spirit of God, especially Men of greater Parts than others, then corrupt Nature will be apt to stir and say, if this were from God, sure we should know of it, but God doth all for his own Glory, as his infinite Wisdom seeth best, and the good of all those that love and fear him, though it doth not always seem so to us by an Eye of Sence.

And now I beseech you all, that love the Lord Jesus in Sincerity, to seek the Lord with all your hearts, and search his Word; that he would be pleased to give you some intimation of these things; if it may be for his Glory, that we may be found Watching, that we may go out of the cares of this World, by Fasting and Praying, and waiting for the appearing of our dear and glorious Redeemer.

For as it was in the days of *Noah*, so it will be in the days of the Son of Man; they were Eating and Drinking, and Buying and Selling, and Planting and Building, till the Flood came and swept them all away; so let us cumber our selves now, no more than Necessity drives us; but let us be like *Lot*, to do our endeavour to pull our Kinsfolk, and all that we can out of *Sodom*; and like *Noah*, to Ark our selves and ours in Jesus Christ, *For the Son of Man will come in a day when ye think not of him, therefore be ye also ready*, Matthew 24. 44.

And as for Mr. *Baxter*, I desire to esteem him as a Minister, and Servant of Jesus Christ, from whose Works, I hope I have received good; but he hath so much dishonoured his Blessed Lord, as to write against his Blessed Truth; for he hath trusted too much to his own knowledge and great parts, whereby Satan hath crept in, and transformed himself to an Angel of Light, with a pretence to vindicate the Truth, and thereby hath utterly opposed the Truth, I mean, by writing against this Blessed Truth, for which the Lord in Mercy give him Repentance: For I a poor worthless mean Creature, as for Learning or Parts, and a Hell-deserving Sinner, have received the glorious Riches of Free-Grace, by the precious Blood, and imputed Righteousness of my glorious Redeemer, who ever liveth to intercede for me, all Glory to his Holy Name, and to God the Father, now and ever, now and ever, now and evermore: Who is incomprehensibly great, who filleth Heaven and Earth with his Power and Presence; and he is a dreadful God, and very Jealous of his Honour, at whose Presence I desire to tremble, and dread to Offend; and I do here under the Sense of his All-seeing Eye, having a Commission from him, again to declare and testifie, that here will be a dreadful Judgment upon the Protestants, which have not true Grace, which are called the foolish Virgins, and it will be done by the Whore of *Babylon*, which are the *Papists*, for they shall put a Cup of God's Wrath into their Hands, which will cause such a *MIDNIGHT-CRY*, that all the Virgins, both Wise and Foolish, will be awakened

[illegible] Jesus Christ, will take the Mortar into his own hands, to destroy his Enemies, which makes way for his Kingdom; for when Christ Reigns upon Earth, he will not let Rebels live in his Kingdom, the *Saints shall Inherit the Earth*; but immediately upon this *MIDNIGHT-CRY*, this dreadful Judgment which is certainly at the very Door, the Lord will set up a Standard, and call out his preserved Ones, that be counted worthy to escape, the faithful called and chosen, and then shall these Enemies, with the rest of *Babylon*, pledge the Cup of God's Wrath: God will have an Army of Saints to cut down *Babylon*, then Christ will appear in the Clouds, and every Eye shall see him, and they that pierced him will Wail; then the Bridegroom is come, and his Wife hath made her self ready, which is the Conversion of the *Jews*.

O! how will the Wise Virgins Blaze with their Oyl in their Lamps? Then at that glorious Wedding, when Christ hath glorified his Justice upon his Enemies, and glorified the Riches of his Free Grace to his ancient People, to become their Husband, and they his Wife, from whose Generation he came, as he was Man, who are the natural Olive. O! then the *Hallalujahs*, and Shouting, and Triumphing, and Singing, and Dancing, will there be to our glorious Redeemer, and God the Father, by the Virgins at that glorious coming. Then let the Floods rejoyce, and the Woods rejoyce; then all kind of Musick will be used to raise Mens hearts to praise God. *Zachariah.*

Holiness shall be writ upon Horses Bells. Did *David* Dance before the Ark, with all his Might? How will those Dance that have been Arked in Jesus Christ, from these dreadful Tribulations? This which I am again to speak of, as I said before, the Lord hath not shewed me in a special Manner, but I have Faith of Consent to it; but that honoured and holy Divine of Jesus Christ, *J. M.* doth say, that when the *Jews* are converted, then that great and terrible day of the Lord comes, which is spoke of in the last of *Malachi*, *Which shall Burn as an Oven, and all the Proud; yea, and all they that do wickedly, shall be Stubble: But unto you that fear my Name, shall the Son of Righteousness arise with healing in his Wings, and ye shall go forth, grow up as Calves of the Stall.* Compare this Scripture with the Second Epistle of *Peter*, 3. 6. 7. *Whereby the World that then was, being over-flowed with Water, Perished. But the Heavens and the Earth, which are now, by the same Word, are kept in store, reserved unto Fire, against the day of Judgment, and Perdition of ungodly Men*, Vers. 13. *Nevertheless we, according to his Promise, look for new Heavens and a new Earth, wherein dwelleth Righteousness.* But you will still say, this is the last Day of Judgment; for as the *Jews* revolted over the Cross of Christ, to the Kingdom of Christ, so do Christians revolt over the Kingdom of Christ to the last day of Judgment. But compare the 6. *Verse* of the 3 *Chap.* of *Peter*, where it speaks of the old World over-flowing with Water, with *Luke* 17. 26. where our Saviour is speaking of the days of the Son of Man, he compareth it with the days of *Noah*, which is his coming to set up his Kingdom in this World; for he saith to his Disciples in the 22 *Verse*, *The days will come, when ye shall desire to see one of the days of the Son of Man, and ye shall not see it*; That sheweth, that it is not the last Day of Judgment: For

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